

The Lion

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September '97

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A merely parochial publication of opinion for members only of St. Mark's Church, Denver, Colorado. The Christians were first called "Catholic" at Antioch. -Ignatius' Epistle to the Smyrnians.

Journey to Heaven, Counsels On the Particular Duties of Every Christian, by Saint Tikhon of Zadonsk, Holy Trinity Monastery, 1991. Available at St. Mark's Bookstore.

On the duty of parents

THE HOLY Apostle Paul says this to parents, *Bring up your children in the nurture and admonition of the Lord* (Eph. 6:4), and he exhorts them to nurture their children in a manner befitting of Christians. All Christians are renewed in holy Baptism to the new, holy and Christian life, and they have vowed to serve God in faith and in truth, and so to please Him. But lest those who have been baptized become corrupt and come into a poor inheritance and have that saying come true in them, *A dog is turned to his own vomit again, and the sow that hath been washed to her wallowing in the mire* (II Pet. 2:22), good nurturers of children must without fail warn them against this calamitous condition while they are yet small and young. For we sigh with pain to see that many children are corrupted in their youth; this happens to them because of the carelessness of their parents.

Many parents teach their children the arts that serve the temporal life, and spend no small sum on it, but they neglect the Christian teaching and are remiss in teaching their children to live as Christians. Such parents beget their children unto the temporal life, but close the door to the eternal.

St. John Chrysostom, in considering the misfortune of both parents that neglect the good upbringing of their children and of the children not well brought up, says this, "Parents that neglect to bring up their children as Christians, are most heinous murderers of children" (Homily 3 "Against Those that Slander the Monastic Life"). For child-killers separate the body from the soul, but these parents cast them both soul and body into fiery Gehenna. It is impossible to escape from the former death according to natural law, but it would be possible to escape from the latter death were the negligence of the parents not to blame for it. Moreover, once it comes, the Resurrection is able to abolish bodily death, but nothing can overturn spiritual

destruction. Therefore, parents, listen to the word of the Lord, *Bring up your children in the nurture and admonition of the Lord* (cf. Eph. 6:4).

A gardener binds a newly planted sapling to a stake driven and fixed into the ground lest it be uprooted from the ground by wind and storm, and he prunes unneeded branches from the tree lest they harm the tree and dry it up. You should also act likewise with your small and young children. Bind their hearts to the fear of God lest they be shaken by the machinations of Satan and depart from piety, and prune away the passions that grow in them lest they mature and overpower them and so put the new, inward man to death that was born in holy Baptism. For we see that as children grow up, then sinful passions also appear and grow with them as unneeded branches on a tree. Therefore, lest these

iniquitous branches mature and harm and kill the man washed, sanctified, and justified in holy Baptism, it is absolutely necessary to prune them away with the nurture and admonition of the Lord. Then, beloved, prune away these shoots from your children and *bring them up in the nurture and admonition of the Lord* (Eph. 6:4). As soon as they begin to understand reason, even a little, and to know good and evil, you should begin your work and teach them. Do thus with them:

1. Remind them often of holy Baptism and that at that time they promised God to live decently and steadfastly, to serve Him with faith and righteousness, and to keep away from every evil and sin.

2. Repeat to them as often

as possible that we are all born and begotten in Baptism not for this temporal life, not for the sake of obtaining honor, glory, and riches in this world—that our very death indicates that we should abide otherwise than forever in this world—but that we are born and begotten for eternal life. All our life in this world, from birth to death, is a journey on which we travel to our promised homeland and eternal life.

Remind them often of this, lest they give themselves over to the vanity of this world, and so that they may learn to philosophize on higher and not on earthly things.

3. Let them understand Who is the God of Christians, and what He requires of us, that He hates evil and loves good, that He punishes man for evil and rewards him for good, and although we do not see Him, He does see us and is invisibly present with us everywhere and sees our every deed and hears our every word. It is necessary, then, to fear Him and to do what is pleasing to Him.

4. Enlighten their inward eyes as to Who Christ is in Whom we believe, and for what cause He came into the world and lived and suffered and died. Our sins were the cause of this, and our eternal salvation, so that being delivered from sin we might obtain eternal salvation.

5. Teach them the Law of God, and tell them what that Law



demands of us: That is, that we should love God and every man; that everything that is contrary to that Law is vice and sin, while everything that is in agreement and accordance with it is virtue.

In holy Baptism we promised God to keep the Law of God and so depart from every sin and live virtuously. Whoever lives otherwise does not keep these vows and is found to be false before God, and if he does not truly repent and correct himself, he will appear false at the Judgment of Christ.

6. Set before them the last things: death, Christ's judgment, eternal life, and eternal torment, that the fear of God may so abide in them and preserve them from every evil. Pour these and other things like milk into their young hearts, that they may mature in piety.

They call you parents, then be true parents. You gave them birth according to the flesh, then also give birth to them according to the spirit. You gave them birth unto the temporary life, beget them also to eternal life.

Beloved Christians, you and your children shall appear at that Judgment of Christ, and you shall give account for them to the just Judge. He will not ask you whether you have taught your children the arts or whether you have taught them to speak French, or German, or Italian, but whether you have taught them to live as Christians.

Young children pay greater attention to the actions of their parents than to their teaching. Therefore, if you wish your children to be pious and good, you yourselves should be pious and good, and show yourselves as an example to them, and so *Bring up your children in the nurture and admonition of the Lord* (cf. Eph. 6:4). And so you and your children together shall receive eternal salvation in Christ Jesus our Lord.

On the duty of children

1. First, conscience itself convinces a man to honor his parents with love. The pagans taught and made it a law to give parents first honor after God. The word of God also commands us to honor our parents, *Honour thy father and mother* (Eph. 6:2, also Ex. 20:12, Deut. 5:16, and elsewhere). Then give all respect, Christian, to those that gave you birth, that it may go well with you~ Whom should you honor, if not your parents?

2. Second, because your parents are your great benefactors, you should render them due gratitude. Remember the pains and labors they undertook for your upbringing, and be thankful to them for it. Know well that you can give nothing in return for the benefits you have received from them. They gave to you much, and you are greatly obligated to them. Then give them heartfelt gratitude for it throughout your entire life.

3. Third, show them every obedience. *Children, obey your parents in the Lord: for this is right* (Eph. 6:1), and again, Children, obey your parents in all things: for this is well pleasing unto the Lord (Col. 3:20).

4. Fourth, do not undertake anything new without their advice and consent, but you ought to take counsel with them in everything and seek their consent, lest you offend them with your disrespect and lest the matter that you have undertaken go without success.

5. Fifth, be ashamed to show disorderly conduct before them and avoid it. Say no indecent word and do no indecent deed, though Christian duty demands this of you everywhere.

6. Sixth, resolutely avoid offending them with any crude word, but speak to them and reply with every courtesy, that they may know that you love and respect them.

7. Seventh, if they punish you for something, and you know that you are genuinely at fault for it, acknowledge your fault with humility and endure the punishment with meekness. For they punish you so that they may correct you and that you should be good. But if you know that you are innocent, and your conscience justifies you, then declare your innocence with every courtesy and humility. Show judicious meekness everywhere that they may know that you are their child.

8. Eighth, do not abandon them in any need and want, but help them and serve them, and especially in their old age. Remember how much they labored for you, you should also render them service.

9. Ninth, cover with silence any infirmity you may see in them, which occur even in good people. But even if you should see something scandalous, resolutely avoid judging them and revealing it to anyone else. Do not imitate Ham, the son of Noah, who saw his father's nakedness and went out and told it to his brothers. But follow his brothers, Shem and Japhet, who took a garment, and laid it upon both their shoulders, and went backward, and

covered the nakedness of their father (Gen. 9:23), and so on. Then you should see as though not seeing when you see anything in your parents.

10. Tenth, if you should somehow offend them in your actions and you know it in your conscience, do not delay, but fall down before them that very hour and beg their forgiveness with humility, lest you fall under God's judgement. For if you are obliged to ask forgiveness of every man whom you have offended and to make peace with him according to Christ's words (cf. Mt. 5:23-24), how much more are we obliged to do so with our parents, to whom we owe love and honor more than to any other person.

11. Eleventh, even the pagans have established great punishments in their books for those children who do not honor their parents. Terrible punishments are also prescribed against such miserable children in the holy Law of God. He that curseth father or mother, let him die the death (Mt. 15:4, cf. Ex. 21:17, Lev. 20:9), and so on. Such children, or rather degenerates of the human race, are loathsome to God and men. It is a great ingratitude and a serious iniquity to be an evildoer to your benefactors and to return evil for good. Therefore, Christian, beware, lest you experience God's avenging hand on you at that very moment. After God we have no greater benefactors than our parents. Then it is a fearful thing to be ungrateful to them.

12. Twelfth, know of a certainty that as you are to your parents, so will your children be to you, according to the words of Christ, And with what measure ye mete, it shall be measured to you again (Mt. 7:2).

+ + +



Ask Etheldreda...

Dearest Etheldreda, You know I always call you before I take up any subject from our Eastern-Rite brethren. Please remind me why it is that the Orthodox popularly regard our holy Mother Mary as Immaculate (free of a sinful human nature) and celebrate her Dormition. Yet they do not dogmatise the "Immaculate Conception" or the "Bodily Assumption" as in modern (c. 1850, 1950) Roman Papal Dogmatics. Why? -*Mother Angelica*

Dear, Dear Mother Angelica, I enjoy your show. In fact all the sisters at Ely stay up sinfully late to see you on the Philco. We are such big fans! (Oftentimes we think you should be with us instead of with them, if you catch my meaning!)

Now to your question. The problem with dogmatising popular notions of the Holy Mother's method of being "Immaculate," and her method of Assumption into heaven, and whatever, is that we Orthodox cannot add new dogmas to the Faith. Orthodox theology cannot "develop" in the same sense that the modern Roman church practices "the development of doctrine." The second problem is that we really do hold to a very different view of original sin (and therefore of the desirability, or even the possible benefit, of an "immaculate conception") than either the Latin Catholics or their protestant offsprings. My old friend Bishop Timothy Ware has stated this difference in his lovely little book The Orthodox Way : "*No one falls alone*"

For the Orthodox tradition, then, Adam's original sin affects the human race in its entirety, and it has consequences both on the physical and the moral level: it results not only in sickness and physical death, but in moral weakness and paralysis. But does it also imply an inherited guilt? Here Orthodoxy is more guarded. Original sin is not to be interpreted in juridical or quasi biological terms, as if it were some physical "taint" of guilt, transmitted through sexual intercourse. This picture, which normally passes for the Augustinian view, is unacceptable to Orthodoxy. The doctrine of original sin means rather that we are born into an environment where it is easy to do evil and hard to do good; easy to hurt others, and hard to heal their wounds; easy to arouse men's suspicions, and hard to win their trust. It means that we are each of us conditioned by the solidarity of the human race in its accumulated wrong doing and wrong-thinking, and hence wrong-being. And to this accumulation of wrong we have ourselves added by our own deliberate acts of sin. The gulf grows wider and wider.

It is here, in the solidarity of the human race, that we find

an explanation for the apparent unjustness of the doctrine of original sin. Why, we ask, should the entire human race suffer because of Adam's fall? Why should all be punished because of one man's sin? The answer is that human beings, made in the image of the Trinitarian God, are interdependent and coinherent. No man is an island. We are "members one of another" (Eph. 4:25), and so any action, performed by any member of the human race, inevitably affects all the other members. Even though we are not, in the strict sense, guilty of the sins of others, yet we are somehow always involved.

"When anyone falls," states Aleksei Khomiakov, "he falls alone; but no one is saved alone." Should he not have said also that no one falls alone? Dostoevsky's Starets Zosima in *The Brothers Karamazov* comes closer to the truth when he says that we are each of us "responsible for everyone and everything":

There is only one way to salvation, and that is to make yourself responsible for all men's sins. As soon as you make yourself responsible in all sincerity for everything and for everyone, you will see at once that this is really so, and that you are in fact to blame for everyone and for all things."

I think what this means for the Orthodox is that God did not need to cause a sudden intervention with Joachim and Anna to conceive their daughter Mary for an immaculate Motherhood. Since the Orthodox do not hold to the allegedly "Augustinian" view of the transmission of a sinful human nature from parent to child, we do not need to fix the sin problem with a patched-in "dogmatic" solution. The Virgin Mary gives a sinless humanity to the Divine Son she bears by the grace of the generations of righteous and repentant ancestors of Christ, by the grace of her Conception, her Nativity, her Presentation in the temple, her holy God-protected life, and by the grace of the Holy Spirit descending upon her, wherein she is called "Mary full of grace."

It is fair to say that the recent Papal decrees regarding the Virgin Mary: that she is "Immaculate" and upon her death was granted a "Bodily Assumption" are views popularly held by many of the faithful. What is difficult is the presumption of a super-Conciliar authority in the dissident (since 1054) Western Patriarchate (Rome) by which popular, or even unpopular, piety is made into new, required, *de fide*, Dogmas. -*Ethel*

P.S. Dear M. Angelica, I hope this helps. Let's get together soon. I'm dying to hear about your new Archbishop Charles in Denver, and to tell you all about the new women's monastery in Memphis, Tennessee. Mother Nektaria arrived on June 9 and name the St. Paul Skete for the Apostle to the Gentiles.

Recent Convert Clark Carlton Defends and Articulates the Faith

by Virginia Tschanz

Carlton, Clark "From First Baptist to the First Century: A Spiritual Journey" *The Christian Activist: A Journal of Orthodox Opinion* Vol. 10 Winter/Spring 1997.

Carlton, Clark. *The Faith: Understanding Orthodox Christianity, An Orthodox Catechism*. Salisbury MA : Regina Press, 1997.

If the blood of the martyrs is the seed of the church, then the witness of new converts must be the humus and the soil. In reviewing Clark Carlton's account of his spiritual journey into Orthodoxy and his exposition of the Faith, I was struck once again by the richness of the writings of Orthodox converts, among whom Carlton is a notable addition.

Carlton's spiritual biography was printed in the *Christian Activist* concurrently with the publication of his book *The Faith*. Both works were published by Frank Schaeffer, another convert who has worked most forcefully to spread Orthodoxy through his journal, lectures, books, and audio visuals.

By reading Carlton's spiritual testimony first, my appreciation of his book, *The Faith*, was increased; Carlton has shown resolute honesty in his personal journey. As a Baptist seminary student he questioned the Protestantism in which he had been formed, and in which he was preparing to become a minister. A monumental doctrinal struggle between Baptist fundamentalists and Baptist moderates had erupted in the 1980's, prompting Carlton's search for the true historic Church, which he found in Orthodoxy. We are all the richer for his struggle.

Carlton's spiritual biography discusses what he sees as the central flaw in Protestantism - the sovereignty of the individual to interpret scripture by his own counsel outside the Apostolic Tradition of the Church. *Sola scriptura*, used to justify any and every position, has resulted in a fragmented Protestantism in which hundreds of different sects can, and do, hold opposite and sometimes mutually exclusive doctrines. Why are there such profound differences when all Protestants appeal to the same authority of scripture? Carlton says:

"The problem is not that Protestants lack sincerity or piety, but that they are cut off from the living context in which the Scriptures were written and canonized and in which they are to be interpreted. In short, they are cut off from the living, Apostolic Tradition of the Church..."

He continues "The Church wrote the Bible; the Bible did not create the Church. The Church decided which books were canonical and which were not, and the Church alone rightly defines the Word of Truth."

"The Church alone rightly defines the Word of Truth" - strong words indeed. But Carlton eloquently defends his position by showing that the Church (by which he means

Orthodox) derives her authority from the fact that She is the Body of Christ (Eph.1:22-23) animated by the Holy Spirit which Christ sent to Her (John 16:13). Christ promised the Church that he would be with her always, even unto the end of the world.

The Church is not simply a human institution; she is a divine-human mystery and it is blasphemy to suggest that the Church ceased to exist at some point in history and has now been restored or recovered. The Good News for modern man is that the Church exists and does not need to be reinvented or created out of whole cloth using the New Testament as a blueprint.

Carlton takes a strong position which might offend many outside Orthodoxy, but a great deal is at stake. Surely we are all aware that the Christian message is being distorted to the point of travesty by some modernists. A vigorous and forceful response is needed.

But it is not enough to simply point out that the Christian message has been usurped, the

Church must also be presented in an understandable way to those who live in *this* culture at *this* time.

Carlton has done so in *The Faith*. Special studies at the end of each chapter address current concerns such as Creation and Evolution, God and Gender, and the Passions. To those unfamiliar with Orthodoxy there are helpful special studies on the Icon of the Invisible God, Fervent Intercessors, the Holy Mountain, Fasting, and the Communion of Saints. Carlton even comments on Holy Laughter (the so called Toronto Blessing) which has become a grievous controversy among Protestant sects.

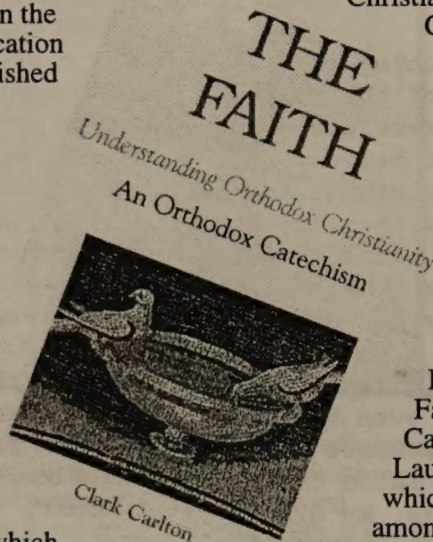
Every topic in *The Faith* revolves around the fundamental doctrines of the Trinity and Incarnation. Chapter One begins with the statement "As the Body of Christ, the Church is mankind's participation in the unending life of the Holy Trinity." And "God created mankind in His own image so that mankind might become like God, sharing in His eternal, divine life." The crucial doctrine of *theosis* - or deification - is made explicit in the first chapter.

Organization is good; "The Fathers Speak" gives relevant patristic material; questions for reflection are provided at the end of each chapter; and a recommended reading list is ranked for suitability. A distinguished editorial committee of four clerics, including our own Bishop Basil of Wichita and Bishop Isaiah of Denver, have reviewed the book and given their imprimatur.

Carlton has succeeded in presenting eternal truths in a convincing way for modern man. Buy this book, read it, and give it to your friends and family. §

St. Mark's Bookstore: \$ 20 (twenty dollars) each.
That is about \$3 less than retail, for current stock.

Add \$ 2 for postage in the US. Catechism Class
meets most Tuesdays at 7 PM at St. Mark's.



St. Mark's Church

- Washington Park -

Crafters' Fair



& English

Tea

with Bake Sale

Saturday, September 20

9:00 am to 4:00 pm

1405 South Vine Street

- at Arkansas Avenue-

Charity Yard Sale & Book Table

10 am to 4 pm

Bishop Basil will be here soon!

His Grace, Bishop Basil will visit St. Mark's on Sunday, September 28 just before going to the Glen Eyrie Retreat near Colorado Springs to preside at the first St. John Chrysostom Homiletics Conference (Sept 29-October 1). Please plan to attend Mass on the 28th and ask Bishop Basil's blessing. He is expected to tonsure new readers and to ordain Mr. Kim (Tikhon) Herrell to the Sub-Deaconate, should approval come from Metropolitan Philp. We are most appreciative of His Grace' constant defense and support of the parishes and missions in our Southwest Region. Bishop Basil was Rector of St. George Cathedral in Wichita before his election & consecration as a bishop. He had the joy of overseeing the design and construction of the new Cathedral.

Wouldn't it be timely for the Vestry and Faithful of St. Mark's to cleanup and paint around our venerable building this month? We could start repairing the decay that has caught up with the place since we last fixed it up in 1990 after the hail storm. Your Vestry will announce a plan soon, God being our helper.



We welcome Michael Lansville to the Communion of the Orthodox Church and to St. Mark's. Michael is a skilled musician and has assisted with both the Sunday Masses and the choir effort this summer. Welcome home!

We also thank Dr. Daniel Crawford for adding his talent to the mens' section of the choir, and to the Pinfields and Sue Mahan for bringing out the English bells to adorn our observance of the Dormition of the Blessed Virgin Mary.



A very big help to Grace and the Choir and the whole assembly of singers this summer has been the restoration, and moving of the mighty Wicks pipe organ. This was made possible by : 1) a generous donation from Harold and Caroline Ellingson

establishing the Louise Streater memorial fund and 2) the vast volunteer effort of Alan Rench and his brother Evan Rench with Brian Todd (a new Orthodox Christian with his family and member of St. Catherine Church). Evan is a skilled pipe organ builder and restorer who flew in from Louisville, KY just to accomplish this work at St. Mark's. He completely donated his time. Thanks to all who serve God and His Church so generously.



Those who have been following the St. John Chrysostom Homiletics Conference will be glad to learn that Father Daniel Daly is doing a superb work of crafting the lectures and group meetings for the Glen Eyrie Retreat. His proposed topic for Monday, September 29 is "The Crisis of Preaching" for Tuesday "The Sunday Liturgy" and "What to do on the occasions of Weddings, Baptisms, Funerals" and finally, "The Fathers and Preaching." There will be projects for the conference members. The St. John Chrysostom Conference is sponsored by Bishop Basil and the Clergy Brotherhood of the Southwest Region with the blessing of Metropolitan Philp.



The August Parish Picnic was blessed with perfect weather, the Vestrys' most efficient cooking and serving operation in many years, lots of people, games, good conversation and thanks to God for his many blessings. We thank Sue and Ray Tripp for obtaining and donating the Park Use Reservation for the Picnic.

September 1997

SUN	MON	TUE	WED	THU	FRI	SAT
	1 Drithelm of Melrose, Monk	2 7:00 PM Understanding the Orthodox FAITH class St. Stephen, K	3 12:10 PM Mass Hereswith of Chelles, Widow	4 9:00 AM Mass St. Gorazde of Prague, BM	5 9:00 AM Mass <i>feria</i>	6 9:00 AM Mass 11:45 AM Vestry Retreat 5:30 PM Evening Prayer Felix & Augebert, Martyrs
7 7:30 AM Matins 8:00 AM Mass 9:10 AM Rector's Class 10:00 AM Mass 4:00 PM Evensong XI Trinity / XII Pentecost	8 Nativity of the Virgin Mary	9 7:00 PM Understanding the Orthodox FAITH class St. Gorgonius, M	10 12:10 PM Mass Frithestan, Bishop of Winchester	11 9:00 AM Mass Ss. Protus & Hyacinth, Mm	12 9:00 AM Mass <i>feria</i>	13 9:00 AM Mass 5:30 PM Evening Prayer St. Cyprian of Carthage, BM
14 7:30 AM Matins 8:00 AM Mass 9:10 AM Rector's Class 10:00 AM Mass 4:00 PM Evensong <i>Exaltation of the Holy Cross</i> XII Trinity / XIII Pentecost	15 Wilfrida, Abbess of Wilton	16 7:00 PM Understanding the Orthodox FAITH class St. Ninian, BC	17 12:10 PM Mass Ember Wednesday St. Lambert, BM	18 9:00 AM Mass <i>feria</i>	19 9:00 AM Mass Ember Friday St. Theodore of Canterbury, Ss. Januarius & Comp.Mm	20 7:30 AM Mass 9:00 AM Crafters' Fair, Bake Sale, Book/Yard SALE (10-4PM)
21 7:30 AM Matins 8:00 AM Mass 9:10 AM Rector's Class 10:00 AM Mass 4:00 PM Evensong St. Matthew, Evangelist & Apostle	22 Cissa of Crowland, Hermit	23 7:00 PM Understanding the Orthodox FAITH class St. Thecla, VM & St. Linus, BM	24 12:10 PM Mass St. Peter the Aleut, St. Juvenaly, Mm.	25 9:00 AM Mass Ceolfrith (Geoffrey), Abbot of Wearmouth	26 9:00 AM Mass Ss. Cyprian BM	27 9:00 AM Mass 5:30 PM Evening Prayer Ss. Cosmas & Damian, Mm
28 7:30 AM Matins 8:00 AM Mass 9:10 AM Rector's Class 10:00 AM Mass 4:00 PM Evensong Archpastoral Visit of His Grace, Bishop Basil	29 S. John Chrysostom Homiletics Conference St. Michael & All Angels	30 S. John Chrysostom Homiletics Conference St. Gregory the Illuminator, BC St. Jerome, Priest CD St. Michael first Metropolitan of Kiev (992)	<div> <p>The St. John Chrysostom (Preaching) Conference will begin MONDAY, September 29 with Vespers at 5 PM, and conclude with lunch on WEDNESDAY, October 1. All events will be at the Glen Eyrie Retreat just west of Colorado Springs. Call 303-722-0707.</p> </div>			



His Grace, Bishop Basil &

the clergy brotherhood of the SouthWest Region, Antiochian Orthodox Christian Archdiocese, with the blessing of Metropolitan Philip, invite you to the *St. John Chrysostom Homiletics Conference* 29 September - October 1, 1997 (Monday - Wednesday) at the beautiful 750 acre Glen Eyrie Retreat, West of Colorado Springs, Colorado.

The Revd. Dr. Lester Michael Bundy of Regis University in Denver, an Orthodox Priest of the Antiochian Archdiocese and Director of a new Orthodox Studies Program, will Direct the Conference. The V. Revd. Daniel Daly of St. Michael Church, Beaumont, TX, will lead Sessions on the Sources and Resources of Orthodox Sacred Preaching and the Priesthood. Time for worship, reflection, and fellowship is planned. This Conference is open to all Regions and is Pan-Orthodox.

The Conference covers three days including: two nights' lodging with meals: Monday Supper, Tuesday Breakfast, Lunch, and Supper, and Wednesday Breakfast and Lunch. The Total Registration, all facilities, tuition, and fees, will cost \$175 per person when sharing a suite with one other or \$225 for a private suite (for registrations received by August 15). All suites include private bath and two queen size beds. Parking is abundant and Airfares are very reasonable into the Colorado Springs Airport on Western Pacific, American, Continental, United, America West etc. There is a shuttle for \$10 from the Airport.

For Conference Reservations use the coupon on this page (*or equivalent information*) with your check for **\$35.00** (the balance of \$140 to be paid upon arrival)

to: **St. John Chrysostom Conference**
1405 So. Vine St.
DENVER, CO 80210-2336

For information write to the above address, or call: Fr. John Connely at 303-722-0707 or Fr. David Mustian at 303-665-4013

The Antiochian Orthodox Christian Parishes of Colorado welcome you to the St. John Chrysostom Conference, September 29 to October 1, 1997.

The Church cannot be understood without divine preaching. It has great value. As a recent teacher of the Church, speaking about preaching, said, "The rabbit is not as afraid of lightning as much as the devil is afraid of preaching." But for sacred preaching to have results, the Gospel's preacher must be the right person; this is, the Gospel preacher must have unshaken faith, and an ardent love of both God and sinful man. Next, he must live an unblemished life; for, if the preacher of the Gospel does not live by God's commandments, but acts contrary to the Gospel, the people who hear him will be scandalized and say: "Teacher, you teach but do not keep the Law yourself." Thirdly, the preacher of the Gospel must have knowledge of Holy Scripture, the sacred Canons and the Traditions of the Orthodox Church. Therefore, he must continuously study the sacred texts, and other religious books. Preaching the word of God has to be as perfect as possible, and for this God's grace is especially to be sought by the preacher."

- *Bishop Avgoustinos (Kantiotes) of Florina, Greece.*

Proposed Schedule: Monday, ²⁹ September: Check in 3 pm - 7 pm; Vespers 5 pm; Supper 6 pm; First Session 7:00 pm; Compline 9:30 pm. Tuesday: Matins 7 am; Breakfast 8 am; First Session 9 am; Break 10 am; Second Session 10:30 am; Lunch 12 noon; Afternoon Session 1 pm; Break 2:30 pm; Individual Conferences with His Grace 3:00 pm; Vespers 5 pm; Supper 6 pm; 7 pm Separate Sessions on communications, print resources, etc.; Compline 9:30 pm. Wednesday: Matins/Liturgy 7 am; Breakfast 8:30 am; Session 9:30 am; Break 11:00 am; Lunch 12 noon. Departures for airport, etc.

THE ST. JOHN CHRYSOSTOM CONFERENCE IS OPEN TO ALL REGIONS AND IS PAN-ORTHODOX, AND IS SPONSORED BY THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA, CLERGY BROTHERHOOD OF THE SOUTHWEST REGION.

PLEASE REGISTER ME FOR THE ST. JOHN CHRYSOSTOM CONFERENCE AT GLEN EYRIE RETREAT, COLORADO SPRINGS, CO, SEPTEMBER 29 - OCTOBER 1, 1997.

TITLE/NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

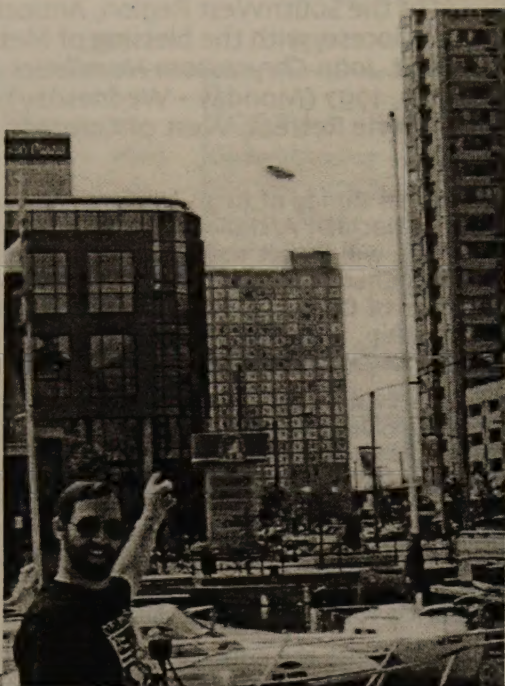
TELEPHONE _____

DOUBLE (\$ 175) _____ OR PRIVATE ROOM (\$ 225) _____ (CHECK ONE)

PLEASE INCLOSE \$ 35.00 REGISTRATION FEE. THE BALANCE OF \$140 OR \$ 190 (PRIVATE ROOM) MAY BE PAID UPON CHECK IN AT GLEN EYRIE. IF YOU MERELY "COMMUTE" DAILY TO THE CONFERENCE, GLEN EYRIE CHARGES \$ 90 PER COMMUTER REGISTRANT WHICH INCLUDES MEALS.

Father James Rooney, with many of the Clergy and faithful, attended the Archdiocesan Convention in Toronto in July.

Readers of the LION remember that an aerial cruise over the Niagara Falls was advertised as one of the special events for members of the Western Rite Vicariate. We told our readers that lunch and sightseeing would be provided by the Captain and Crew of the Graf Zeppelin. At least one reader called asking advice on what to wear and how properly to



prepare for the flight. We always recommend carrying a personal fire extinguisher and the provision of asbestos gloves for those boarding a German hydrogen filled airship. Do not wear plastic clothing or shoes. Actually, the airship is the safest aircraft in the history of passenger travel. Above, Father Rooney points to the Zeppelin as she makes her final approach to the Plaza Hotel.



Some of the St. Mark's Church Women met at Rose Thomas' lovely home in Idaho Springs, about 30 miles above Denver. They worked on decorative Craft projects for the Fair to be held on September 20th at St. Mark's.

The Feast of St. Michael and All Angels is observed this month on the 29th. We will Commemorate St. Michael on the Sunday preceding, September 28th. Michael is the Archangel at the head of the heavenly army and is represented as one of the warrior class. There is also an hieratic scheme to his iconic vesture which reflects the fact that he serves in the Sanctuary of heaven. The LION will one day renew its series of articles on iconography in the life and witness of the Church.



At the OCOC left to right: Fr. Dionysius, Fr. John, Deacon Nicholas, and volunteer Denis Smith. Fr. D thanks all who have contributed food, clothes, cash, and time to the outreach center. God bless you.

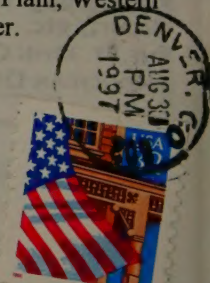


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